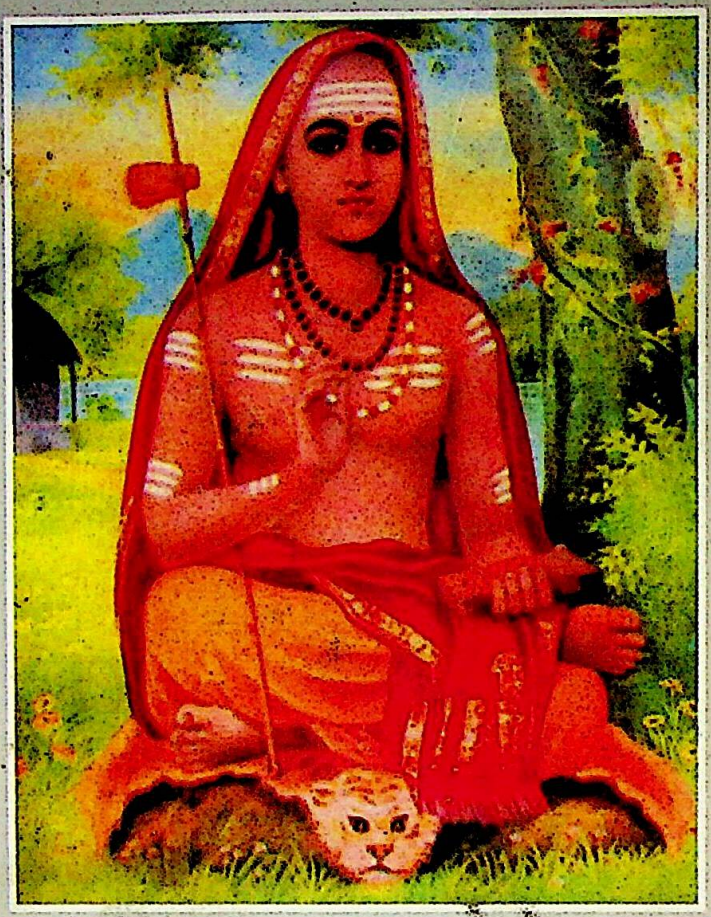
ŚANKARĀCĀRYA



S.B. Raghunathacharya

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Makers of Indian Literature

ŚANKARĀCĀRYA

S.B. Raghunathacharya

SAHITYA AKADEMI

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Śankarācārya : A monograph in English by S.B. Raghunathacharya on the ancient philosopher and thinker, Sahitya Akademi, New Delhi (2002) Rs. 25.

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INTRODUCTION

The eighth century in the history of India was a period of turbulance in the political and social fields. The society was pulled into different directions by the followers of various sects such as Gāṇāpatya, Vaiṣṇava, Śākta, Soura, etc. Above all, Buddhism, which was once a religion of strict non-violence and that of masses, degenerated into vices in the garb of religion.The ancient **Sanātana-dharma** faced great challenge from within and without. Illinformed and misinformed started interpreting **dharma** in their own way which was detrimental to the welfare of the society. To say in brief, the society was at crossroads. It is at this juncture that Śankara was born.

Śankara was an extraordinary man. His mission was very clear to him. He was sent by the Almighty to restore the Sanātana-dharma in the land of its birth. The task ahead was by no means easy to achieve. Within the short span of his life of 32 years Śankara toured all over the country and preached the importance of Advaita. Before Śankara vague ideas about the Advaita concept can be noticed here and there but with no proper understanding. The Upanishads, contain the idea but

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the same was not given due attention to understand its significane. It was Śankara who undertstood very clearly the import of the Advaita thought. He, through his commentaries on the Prasthāna-trya, gave a perfect and complete form to the Advaita philosophy and thereby demonstrated its greatness and efficacy in guiding mankind to achieve the goal. In this process he never disregarded any view. But he firmly established the authenticity and demonstrated the efficacy of Advaita to the scholars through his Bhāṣyas on the Prasthāna-traya and through several other works, which included stotras and simple, yet philosophical works, to lay man. His positive approach and firm conviction provided proper direction to the society. No wonder that the society accepted his non-dualistic philosophy. Sankara, with great vision, brought cultural renaissance in the country. He visualised India as a nation of integrity in all respects. The Maṭhas established by him in different quarters of the country speak volumes about Śankara's foresight and vision. It is no exaggeration to say that if Sankara were not born at that time the Indian society would have decayed inrretrievably and the Sun of Sanātana-dharma would have set forever. Sankara will be remembered with reverance and gratitude by the mankind as long as Sun and Moon last. Sankara is the Jagadguru in the truiest sense.

It is in the fitness of things that Sahitya Akademi decided to publish a monograph on Śankarācārya. I feel it is my good fortune that they have assigned it to me. Since long time I have developed some fascination towards Śankarācārya, who is one of the precious gems

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that India has ever produced. When Hindu dharma was facing adverse situations as never before it is He who visualized the *leit-motif* of Vedanta and protected it to the posterity by giving proper direction. He is a genious with luminiferous personality.

In this book I have given outlines of his biography, mission and philosophy in brief. Select passages from his works with English translation are added at the end which I feel will inspire the society and direct people to follow the path of Dharma. In this sacred endeavour many people helped me in different phases.

Firstly, I am beholden to Prof. Indranath Choudhury, the then Secretary, Sahitya Akademi, and Prof. K. Satchidanandan, the present secretary for evincing keen interest in this work. I also thank sincerely the latter for publishing this work in its present form.

I am ever thankful to Professor S.S. Ramachandra Murthy, *alter ego est amicus,* who not only enriched the text but supervised the whole activity. I have pleasure in expressing my sincere thanks to Sri T. Govindarajan for helping me in this regard and to Sri J.V.S.S.R. Sarma and Sri J.L. Srinivas, Annapurna Graphics for neatly preparing the Typesetting work.

I am placing this humble work which is prepared in limited time with limited resource before the scholarly world.

"त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुतिरियम्" ॥

Tirupati
Sri Sankarajayanti

—— **S. B. Raghunathacharya**

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ABBREVIATIONS

Aparokṣānubhūti	AP
Ātmabodha	AB
Bhagavadgītābhāṣyam	BGB
Brahmasūtrabhāṣyam	BSB
Isāvāsyopaniṣadbhāṣyam	IUB
Kanakadhārāstava	KDS
Kathopaniṣadbhāṣyam	KUB
Kenopaniṣadbhāṣyam	KeUB
Laghuvākyavṛtti	LVV
Māndūkyakārikābhāṣyam	MKB
Māndūkyopaniṣadbhāṣyam	MUB
Praśnopaniṣadbhāṣyam	PUB
Soundaryalahari	SL
Vivekacūḍāmaṇi	VC

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1

ŚANKARA'S LIFE

Advent :

Political aggravations, disorder and panic in social life and rage of religious fanatics were the conditions prevalent in India before the advent of Sankara. There were a number of small kingdoms competing with each other for supremacy, but without a paramount ruler. In social life, people were greatly influenced by the teachings of religionists, that were misleading and in opposite to the cross sections of the society. Religious conflicts were life resulting in the devastation of all that was saçred and hoary. The vedic tenets were most misconstrued and rejected from being put into practice by the learned and the common man as well. Religion was used as weapon of aggression brushing aside the truth that is the holy path to find solace. The disunified country and the disoriented people had nothing to do but to vent to the air their spirits and to bury the moral values deeply beneath the earth. Schools of philosophies, which were to have corrected the situation, also engaged in conflict.

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Yet, the Real is One, who is supreme above all beings and saviour of Dharma, at a time when it decayfaced on earth. Our epics and scriptures are replete with evidences to this rule of protecting the Dharma by the Supreme. In these situations, Lord, in order to protect the truth, righteousness and peace and to save the people from the hands of evil spirits. want and misery, sends his messengers in various forms to restore order on earth. Sankara is regarded as one of such messengers of Lord came down to earth.

On the banks of the river Chūrṇa in a village called 'Kāladi' lived a Nambudri couple, Sivaguru and Āryāmba. Nambudris are the custodians of Vedic culture and transfer their culture down the generations. The pious couple, Sivaguru and Aryamba, had no issues for a long time. The couple very much distressed for not being blessed with a child and thought that all their knowledge and wealth would go waste from not being imparted and utilized. Aryamba advised her husband to seek the blessings of Lord Siva. Both of them came to Trichur and started praying and worshiping Lord Siva. Pleased with their austerity Lord Siva appeared as an old man in their dream and asked if they would like to have many sons of dull and wicked character or a single son with brilliancy but with a short span of life. Surprised and puzzled, the couple let the choice to the Lord Himself and returned to Kaladi. In due course, Aryamba conceived. With a divine glow on her face throughout the pregnancy, she delivered a male child on the fifth day of the bright-half of the lunar month of Vaisakha under the constellation Punarvasu in 788 A.D.

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The name 'Sankara' was given to the child on the eleventh day. The whole village was filled with festive joy and people from the surrounding villages thronged Kaladi to see the wonder boy 'Sankara'. All the traditions connected with Sankara's life believe that he is the incarnation of Lord Siva on earth.

However, the exact period in which Sankara had lived is the point widely debated upon by many. However, it is widely accepted that Sankara lived during 788-820 A.D. if this is accepted , with a degree of certainity it can be concluded that Sankara was later to Kalidasa, a renowned Sanksrit poet and a great philosopher, Kumarila Bhatta, but earlier to Vachaspati Mishra, the author of the commentary "Bhāmati" on Sankara's Brahmasutra Bhashya.

Childhood :

Sankara's early life was full of wonders and miracles. In his early infancy, he learned Sanskrit, Prākṛta and Māgadhi languages, besides the language of his own. At the age of eight Sankara mastered four Vedas, at twelve he was versed in all Sastras and at sixteen he completed writing his Bhashya. After the investiture (Upanayana) ceremony at the age of five he was sent to gurukula for Vedic studies. His father Sivaguru had passed away before his investiture ceremony. At gurukula, Sankara mastered the four Vedas with six auxillaries and became well-versed in Sastras. He lead his gurukula life as a 'brahmacharin' subsisting on alms and rendering service to the preceptor.

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Golden Āmalakās - A Miracle :

In the course of begging alms, one day Sankara stood before a house of an indigent brahmin. The brahmin had gone out in search of his livelihood. The housewife was eagerly awaiting her husband's arrival, who, she hopes, would bring something for food. All of a sudden she heard a voice, delicate and pleasing at once.

"Bhavati bhikshām dehi" !

Yes, it was none other than 'Sankara himself.

Few moments elapsed.

Silence prevailed. No movement of steps is heard. It appeared as if whole nature is witnessing the situation with silent curiosity.

No response.

With humility ' Sankara repeated in the same delicate voice.

"Bhavati bhikshām dehi" !

Still no response from the house !

Sankara knows pretty well that nothing is available in the house and house lady is searching, and searching for alms. Finally , she came out to plead helplessness. But to her surprise it was 'Sankara. How would she turn away. 'Sankara, who came to her doorsteps to seek alms. She felt sorry for not being able to offer anything to him as alms.

She cursed herself " How unfortunate I am" ?

She could not control her grief. Tears are rolling from

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her cheeks. She does not know how to honour the brahmachari. Silently she appealed to 'Sankara to wait and went back into the home and resumed search for some eatable worthy of a brahmachari. Suddenly she found an āmalaka (myrobalan) in a small earthen pot in a corner. Joy and grief shook her fragile body. Joy because she could give atleast some thing to 'Sankara and grief because she had nothing better to offer to this worthy brahmachari whose face is radiant with divine glow.

Meanwhile she heard 'Sankara's sweet voice again-

"Bhavati bhikshām dehi" !

She knows that a brahmachari would not repeat his appeal for alms more than thrice.

Atonce she came out and put the āmalaka in the alms bowl of 'Sankara.

Sankara received the āmalaka with smile.

"I am sorry. I could not give you proper alms"
- said the lady bowing her head.

She expressed her inability to offer anything better than the āmalaka fruit.

'Sankara said - " Mother ! it is more than enough."

" I am happy ! " "I am so happy !"

"May Godess Lakshmi bless you with abundant riches."

Sankara was very much moved by the lady's devotion even in such a poverty. He started to pray Goddess Lakshmi, the goddess of wealth, for Kanakadhārā, the shower of gold in the Brahmin's

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reisdence. The Brahmin, who had now returned, and his wife were surprised to see gold 'āmalakas' showered in their house and worshipped Sankara as the incarnation of Lord Siva and man of miracles. The 'Kanaka-dhārāstava' is regarded as the first compostition of Sankara.

Education :

Sankara was so bright and brilliant in his studies that he completed his formal eduction before he attained eight years age. He became well-versed in Tarka (logic), Sānkhya lore, Mīmāṁsā and got mastery over the Yoga principles of Patanjali. By studying these Sastras he got Advaita Vidya to his knowledge. It was believed that learning was adorned by Sankara, instead it adorning him.

Chūrṇa River - A Miracle :

Sankara resumed to live with his mother after he had completed his schooling. One day, Aryaṃba fell ill and became weak. Yet, she walked to river Chūrṇa for a bath and fainted in the middle of the way. Hearing this, Sankara hurried to the spot and brought his mother back home. Realising the inconvenience and difficulty being experienced by his mother, he prayed that the Chūrṇa river should change its course and flow near by his house. By the next morning he saw the river flowing near by his house.

Changing the course of a river for her mother's sake is an incident which brought to light his human side of illustrious personality. He had highest regard and reverence for mother hood. ocassionally he expressed

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the same in the commentary on the Bṛhadāraṇya-kopaniṣad and elsewhere also.

Visit of Sages :

A group of sages visited the boy in his home. Sankara and his mother welcomed the sages with great reverence. Pleased with the austerity, the sages explained the circumstances under which Sankara was born and according to the divine plan he was to live for only eight years and that span would now be doubled. Aryamba was greatly distressed of the fact that she had been blessed with a son, whose life span would be too short. She found in him development of ascetic tendencies and was very much worried of losing him at a tender age. She decided then not to lose Sankara and started to make arrangements for his marriage. But, Sankara had absolutely no inclination towards the material world. He was a messenger of celestials and he always had in his view the noble mission he had to acomplish. Sankara tried to remove the reason of her distress by explaining her impermenancy of human life. Number of times he discouraged her about the transient relationships like child and mother, father and son, brother and sister, wife and husband, etc. It is just meeting of travellers in a journey.

Āryamba slowly noticing the ascetic tendencies in Sankara felt unhappy . She wanted to divert him towards household duties and responsibilities. As Sankara was the only son to Āryamba she was not in a position to lose him. That is why she did not allow him to take sannyāsa and discouraged him many a time from contemplating on spirituality.

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Sankara had no attraction to mundane life. He came with a specific purpose, to this mundane earth that is, to lead the mankind towards spirituality. Hence he was eager to renounce the world as soon as possible. But Āryamba did not give her consent. How can a mother lose her child that too like sankara? It is not at all possible. Sankara clearly understood the situation and was waiting for an opportune time.

Crocodile Episode - A Miracle

The darkness of the night is gradually wearing out even as the ignorance of a well taught student is giving way to knowledge. The sky is slowly becoming bright as if announcing the arrival of the Sun. The birds are chirping on the green tree branches as if welcoming the Sun who is about to make his benign appearance on the eastern horizon. Though the day break appears to be as usal, yet there is something unusual in it. The brightness in the sky and the music of chirping birds have something new. The entire nature is looking new. There is something unique. Is this day going to be totally a different one ? Is this day going to witness something which will have enarmous impact on the course of mankind ? Is a new light of wisdom going to lead the mankind which is groping in the darkness of ignorance, towards the Supreme Truth ?

Only the coming events are to testify.

As the day was breaking Sankara rose from his simple bed. His face was brilliant with new light. He slowly walked to his mother and prostrated before her reverentially. Mother held Sankara by his arms and took

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him to her bosom. Seeing her son Sankara her heart filled with joy. She kissed her son on his head with all love and affection. She felt that she cannot part with her precious son even for a moment. She blessed her son -

'Dirghāyuṣmān bhava !'

But the god's ways are strange and beyond the comprehension of a human being, after all an impermanent and mortal creature.

Having received his mother's blessings Sankara proceeded to the Chūrṇa river which was flowing by the house. He entered into the water for bath.

"Mother ! Mother !"

— Sankara cried suddenly.

What happened ?

He suddenly started sinking into the water.

What is this ?

He was being dragged by something under the water.

"Oh ! it seems it is a crocodile. How cruel !

Sankara cried loudly again -

'Mother ! crocodile, crocodile.'

Āryamba heard the unusually loud voice of Sankara and rushed to the spot.

Alas ! a crocodile caught hold of his leg and began to drag him deeper in to the river.

Āryamba became panicky.

She did not know what to do.

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She at once prayed to God - "O God ! save my son."

Sankara told her what was happening.

Mother ! I am being dragged by a monster like crocodile into the water. It is beyond my power to get myself released from its deadly force.

Mother ! it appears that I cannot escape death."

"So mother ! kindly allow me to enter into sannyasa"

— Sankara fervently appealed to his mother.

"If I enter into sannyāsa crocodile would release me" - he added.

Seconds are running. There was no reply from Āryamba.

Crocodile was drawing Sankara into the water.

It is a recognised practic that when life is endangered one would enter into formal sannyāsa.

Unable to see her son struggling for life Āryamba understood that she had no way other than giving consent to Sankara for embracing Sannyāsa.

Lo ! and Behold !

- Sankara is free from the jaws of the crocodile, which a moment earlier appeared like a death trap.

Sankara was elated at the turn of the events. Bowing to his mother with reverence, he embraced sannyāsa mentally.

The crocodile realeased Sankara, and in turn got itself released from a curse. Sankara reached the banks

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unharmed. He decided to take Sanyasa and lead his life as a wandering monk. Aryamba's grief was unconsolable. She wished her son would be by her side all through her life, but the miracles of Lord cannot be foreseen and understood. Sankara asked his mother to permit him to leave the Kaladi village in search of a guru, who would initiate him into formal Sanyasa. He assured Aryamba that he would return to her whenever there was a need for his presence and that he would perform the last rites after her death. After paying obeisance to her, Sankara started on his mission.

Who are you ?

After a long journey from Kaladi in search of a guru, Sankara reached the banks of the Narmada river and found his guru, "Govinda Bhagavatpāda". Govinda Bhagavatpada, disciple of Gaudapāda, was living in a cave. Many a wise and learned people adopted him as their guide and visited him in the cave. Govinda sat lost in Samādhi when Sankara reached the entrance of the cave. Sankara prayed Govinda for accepting him as his disciple. Rising from Samadhi Govinda posed a serious question, to Sankara.

"Who are you?"

In reply; Sankara declared in ten verses called "Dasasloki" the nature of the Supreme Self, that is real 'I'. Govinda was very much delighted at the masterly expostion of advaita by Sankara. Govinda said that he knew Sankara's identity as an incarnation of Lord Siva on earth for unifying the wisdom of Vedanta. Sankara was inititated into Paramahamsa Sanyasa by Govinda.

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Sankara was dwelling at the hermitage of his Master learning the major texts of Upanishads, which teach the truth of non-duality.

Narmada under Control :

At this time a miracale had happened. The river Narmada swelled and over-flowed inundating the villages on either banks. People in the villages were about to be rendered homeless. Knowing this, Sankara by uttering the Jalākarshaṇa-mantra and placing the water-pot (kamandala) on the earth, made the river to subside and thus saved the neighbourhood villages and the hermitages of his guru as well. Having been convinced by this wonder and greatness of Sankara, his Master commisioned him to go to Kasi and expound the meaning of Brahma Sutras and other two Prasthanas viz., the Upanishads and Bhagavagīta. It was particularly commissioned to Sankara, because his Master knew the fore-telling of Sage Vyasa, that he who could control the floods of Narmada and save the area from destruction, would be the right perosn to write a commentary on Brahma Sutras.

Visit to Kāśi :

Sankara proceeded to Kāśi, also known as Vārāṇaśi, a celebrated place for learning and spirituality. In Kāśi, the first diciple was received by Sankara. He was Vishnusarma, who reached the holy place before Sankara from the Chola kingdom. Sankara gave him the Sanyasa name - Sanandana. Soon, other disciples joined the Master. They were of the opinion that Sanandana does not deserve the favour and privilege of

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his Master. Sankara wanted to show them the worth of Sanandana. He went to the other side of the shore carrying his clothes and called Sanandana to come over to his side. Taking his Master's words and without a second thought, Sanandana walked across the river; and at each step he placed on the water a lotus to support him. Later he came to be called as Padmapāda.

Mūkam Karōti Vācālam :

Mention may be made of two other disciples of Sankara. One Prabhakara brought his mute son to Sankara and prayed for his gaining the power of speech. Sankara gracefully put to the boy the question, "who are you"?. The boy at once began to speak about the Self in a set of verses. The Master was pleased and giving him sanyasa named him "Hastāmalaka", which means "one whose knowledge is as clear as a myrobalan fruit place on one's plam". Sankara wrote a commentary entitled 'Hastāmalakīya bhāṣya' on Hastāmalaka's work and thus he became one of the distinct disciples of Sankara.

Kalānatha became Totakācārya :

The other person who became a disciple of Sankara was "Kalānātha". He approached Sankara and requested to accept him as a disciple. He sang a hymn in praise of Sankara in a difficult but wonderful 'totaka' metre. Sankara gave him Sannyāsa name "Toṭakācārya" and accepted him as his disciple. Toṭakācārya's devotion towards Sankara is great and immeasurable. The disciple's devotion fills with the

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heart-rending song "bhava Sankara desika me Śaraṇam" (Be thou my refuge, O Master, Sankara).

Upto this time Sankara was engaged in writing commentary to the Brahma-sutras and giving refuge to several disciples in his group. One more miracle happened while Sankara was in Kasi.

What should go away ?

One day, Sankara was walking towards the Ganga followed by his disciples. At a distance, an untouchable followed by four ferocious dogs, was found coming towards Sankara. Sankara asked the untouchable -

"Go away, Go away"

in reply the chandala asked as to -

"What should go away ? and from what ?

Is it the physical body or is it the self?"

The untouchable continued to pour questions to Sankara about the self and gave a commentary on the unity of self.

Sankara listened to the words of wisdom of the chandala, and at once realised that it was none other than Lord Siva who had come in the guise of chandala, to teach him the quintessence of wisdom of unity. Then Sankara expressed his intention in a more seintillating verses - the **Manīṣa Pañcakam**. When Sankara realised the truth, the disguise was discarded and Lord Siva appeared before him and the four dogs had assumed their original form i.e. four Vedas. Sankara offered prayer to Lord Siva. Pleased with the prayer, Lord Siva blessed Sankara for the successful completion of his

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mission, i.e., re-establishing spiritual unity, and disappeared.

Back to Kāśi :

As instructed by the Lord, Sankara went to Himalayas and met the sage Vyasa and sought his blessings. He also met his paramaguru "Gauḍapāda" and received his blessings. He returned to Kāśi and composed the Bhāṣyas as well as his independent manuals at the age of sixteen.

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2

ŚANKARA EMERGES VICTORIOUS

Sankarabhagavatpada gained great fame as the foremost scholar in Kāśi. Learned as well as dull, emperor as well as common man had great respect for him. In him they find solace, deep scholarship, a saviour and what not. But to Sankara Kāśi is only a starting point. He realized that time has come for him to spread the right message through the breadth and length of the country. For this he has to fight the force both within the orthodox fold and outside. It is rightly put by a scholar that this was a fight in which the vanquished lost nothing but had every thing to gain. The time was ripe to restore the original glory of the knowledge.

So Sankara decided to undertake extensive tour to translate his ideas into action. He was acccompanied by his disciples in his tours. During his period Pūrva-mīmāṁsa was very popular and Kumārila bhaṭṭa was its great adherant. People believed that Kumārila bhaṭṭa was the very incarnation of Lord Subrahmaṇya. He was staying in Prayag.

Leprosy Cured :

As soon as Śankara reached Prayag an occasion

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came to show his miraculous powers. One of his disciples brought a lepper, who was about to commit suicide, to Sankara. The lepper poured out his heart before Sankara. Leprosy had completely overtaken him. People loathed even his sight. So he decided to put an end to his life. As if sent by god Sankara's disciple saved him and brought to his guru. Sankara's heart melt at the pitiable condition of the lepper. Sankara unhesitatingly took him to his heart. His divine touch cured the man's leprosy in a moment. He fell at the feet of Sankara. Sankara accepted him as his disciple and named him Udanka.

During his stay at Prayag Sankara composed the Yamunāṣṭakam, Prayāgāshṭakaṁ, Mādhavāshṭakam, Lakshmi Nṛisimha-pañcharatnas, Vedasara-Śiva-stōtra etc.

Śankara, as a first step to correct the lopsided view of pūrva-mīmāṁsa which pleads Karma-Kāṇḍa as supreme, approached Prabhākarāchārya, who was a disciple of Kumārilabhaṭṭa. Prabhākarāchārya had a son Pṛithvīdhara. From the age of five Prithvīdhara has been silent showing no inclination towards anything. His strong silence perplexed Prabhākara. All his efforts to make Pṛithvīdhara normal proved futile. Prabhākara was unable to understand the reason for the condition of his son. It is at this time that Sankara approached Prabhākarāchārya. Sankara saw Prithvīdhara. His look penetrated into the heart of Pridhvīdhara. At once Sankara realized that the boy's heart was filled with Vedic thoughts and that he was averse to the

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'Karmakāṇḍa' which gained prime place in that house. Sankara took him to the fold of his disciples. Next, Prabhakarāchaŕya accepted Śankara as his guru.

Go to Māhiṣmati :

Now, Śankara was eager to meet Kumārilabhaṭṭa. Kumarilabhatta acquired excellent knowledge in Budddhist doctrines by studying in a Buddhist monastery posing as Buddhist student in order only to refute Buddhist thought more effectively which he did with great success. Sankara wished that Kumārilabhaṭṭa should realize the validity of vedanta and write a Vārtika on the Brahmasūtra-bhāshya. He wanted to convince Kumārilabhaṭṭa in this respect. But it was too late. By the time Śankara reached his house Kumārilabhaṭṭa was about to immolate himself. However, Kumārilabhaṭṭa said to Śankara that he realized the validity of the Vedantic thought and advised him to go to Māhiṣmati and have a debate with Mandanamiśra, a great scholar and staunch advocate of ritualistic school of Mīmāṁsā.

Know that Mishra's house :

Accordingly Śaṅkara went to Māhishmatī (Assam), accompanied by his disciples. Approaching the town Śankara enquired a woman who was bailing out water from a well about the location of Mandanamiśra's house. She, to the surprise of Śankara, replied in three verses thus :

'Svataḥ pramāṇam parataḥ pramāṇam
Kīrāṅganā yatra giram girantī /
Dvārastha nīḍāntara sanniruddham
avehi tan Māṇḍanamiśra moukah ॥

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Phalapradam karma phalapradōṣaḥ
Kīrāṅganā yatra giram girantī ।
Dvārastha nīḍāntarā sanniruddham
avehi tan Māṇḍanamiśra moukaḥ ॥

Jagaddhṛvaṁ syājjagadadhṛvaṁ syāt
Kirānganā yatra giram girantī ।
Dvārastha nīḍāntara Sanniruddham
avehi tan Māṇḍanamiśra moukaḥ ॥

Śankara at once understood the greatness of Maṇḍanamiśra. He knocked at the door of his house. Mandanamísra was performing Śrāddha ceremony. Śankara finding that the door was bolted from in side, enterd the house by yogic power. Enraged by the presence of Sanyasin while the śrāddhakarma is going on, Mandanamiśra showered abuses on Śaṅkara. Mandanamiśra did not hide his absolute contempt towards sanyāsa. But by the timely warning of Vyāsa and Jaimini, who were present there, Mandanamiśra realised his folly and accepted Śaṅkara's invitation for a disputation.

The debate was scheduled to next day. It is further accepted that if Sankara is defeated he should wear white robes and accept the ritualistic school's validity, and if Mandanamisra is defeated he should become a sannyāsin and follower of Vedantic thought. Ubhayabhārati, who was the wife of Mandanamiśra and herself a great scholar, was to be the umpire.

Mandana became Suresvara :

Next day the disputation began. Before the

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commencement of the debate the disputants wore a garland each, as advised by Ubhayabharati, on the understanding that the wearer, whose garland shows the signs of withering first, should be deemed to have been defeated. Both being great scholars, Śaṅkara and Mandanamiśra, debated in support of their respective schools of thought for several days. Finally, the garland worn by Mandanamiśra started showing the signs of withering while that of Śaṅkara continued to be as fresh as it was on the first day of disputation. With humility and respect towards Śankara Mandanamisra conceded his defeat and accepted the irrefutable nature of the truth of Advaita. Sankara, at the request of Mandanamiśra, initiated him to sannyāsa and gave him the name Surēśvara. Ubhayabhārati too became the disciple of Śankara. Suresvara became famous with the name Vārtikakāra as he wrote Vārtikas on Śaṅkaras Bhāṣyas, particularly on Brihadāranyaka - and Taittirīya-Upanishads.

Not to destroy; to Build :

The victroy of Śankara over Mandanamiśra had far reaching effects. Several people joined Śankara as his disciples, to propagate the Advaita philosophy and restore the true Vedic culture. Still Śankara had to make a long journey to achieve his goal. Śankara started towards South. He met people of different faiths who worship gods of their choice. Śankara did not dispute their faith. He preached devotion and faith. He pointed out the fact that it is the same goal what is being sought by different faiths and that the god's power is all pervading. He encouraged people' devotion and at the

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same time made them to understand the truth of the Advaita philosophy. He made the Śāktas, Vaiṣṇavas, Śaivas, Gāṇāpatyas and the Sūryōpāsakas realise that all of them through their deep devotion towards the gods of their faith, are in fact worshipping the same Almighty who is omnipotent and all pervading. This helped foging unity in diversity. Greatness of Śaṅkara lies in this. Śaṅkara's mission was not to destroy but to build.

While he was on victorious tours Śaṅkara came to know by intution that time has come for his mother's departure towards heaven. He remembered the promise he made to her before embracing sanyasa. He immediately proceeded towards Kaladi. On seeing Śankara, his mother felt happy. In Śankara's hand she breathed her last peacefully. Now it was time to perform her antyēshṭi.

According to the Dharmaśastras a sanyāsi is not eligible to perform antyēshṭi. But śaṅkara was bent upon fulfulling the promise he made to his mother. His relatives vehemently opposed his decision and refused to cooperate with him. Śankara made a pyre in the garden of his houses, for his mother's mortal remains and set fire with his Yogic power. Thus the cremation was completed. It is said that as a curse the Nambudiri brāhmaṇas cremate the dead bodies in their own gardens. Till recently this practice was in vogue.

Śaṅkara resumed his victorious tour. He visited Kanchi which is considered as one of the seven holy cities of India. Kanchi was an important centre of Hindu culture. Śaṅkara stayed there for some time preaching

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Advaita philosophy. People in large numbers gathered, listened and joined his fold, as they realised that the philosophy he was teaching was not rival to any system of thought,. Its aim was to solve differences between various systems of thought and to unite them and finally to restore the prestine Vedic culture which was facing serious challenges, from atheists and adherents to outmoded ritualism.

Śaṅkara realised the necessity and importance of setting up permanent institutions to transmit the knowledge of Advaita philosophy to the future generations. These institutions are called 'Maṭhas' which were the centres of high philosophical learning and propagation. Strict discipline and austerity were observed in these maṭhas very meticulously. They were expected to be the examples of excellene. Maṭhas were set up by Śaṅkara in Kanchi and Śringeri, the former in Tamil Nadu and the later in Karnataka, Suresvarāchaya, one of the foremost disciples of Śaṅkara was a brāhmaṇa of Mithila, was the first āchārya of the Śringeri-maṭha. Likewise the head of the Joshimath in North India was from South. This reflects Śaṅkara's great foresight. These maṭhas became the centres of teaching and propagating Śaṅkara's philosophy which advocates spirit of unity and wholeness at a time when the society was rife with meaningless disputes over outdated thoughts.

Unity of Nation :

After completing his tour of South India Śaṅkara repaired to North. Śaṅkara, through his positive arguments and constructive thoughts preached the

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philosophy that the 'Reality is one' which is explained and interpreted in different ways. He explained the real import of the Karma theory. Even the stubborn were attracted by Śaṅkara's positive attitude towards various schools of thought and his power of convincing them about the truth of Non-dualistic philosophy. As a scholar rightly observes, as one does not quarrel with one's own limbs, so Advaita can have no dispute with the philosophical systems. Śaṅkara's this approach, which was the result of an open and broad mindedness could conquer everybody. Several thousands joined him through out North India. Śankara established a maṭha in Puri-Jagannath (Gōvardhana-maṭham). Then he proceeded to Dwaraka and established another maṭha there. Thus Śaṅkara set up his maṭhas in all four directions of the county. Thus he gave expression to his thought of the unity of India. The influence of these maṭhas pervaded all over the entire country.

During the course of his tour all over the country Śaṅkara had several noteworthy experiences. In Rāmēśvaram and such other places followers of various subsects of Śaivism like Śaiva, Raudra, Ugra, Bhaṭṭa, Jangama, Pāśupata, who hold Śiva as supreme challenged Śaṅkara unsuccessfully. At Ujjain the Kāpālikas too had similar experience at Anantasayanam and such other places followers of various Vaishṇva subsects debated with Śaṅkara only to concede defeat. Similarly the followers of Hiranyagarbha cult of Subrahmaṇya-sthala, Śakti worshippers of Tulajābhavānipuram, followers of Mahālakshmi cult of Kuralayapma, votaries of Ganapati cult of

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Purangavaram, those of the Surya cult followers could not challenge the supremacy of Śaṅkarás school of Advaita philosophy. To all these worshippers Śankara's answer was that the ultimate goal was Advaita. All philosophies and religious thoughts culminate in it. Hence mere observance of obsolate rituals of fanaticism lead nowhere. Naturally people were convinced.

There are three holy places connected with the worship of Śiva *viz.*, Tiruppuḍaimarudur, Tiruviḍaimarudur, also known as Madhyārjuna (both in Tamil Nadu) and Śrīśilam (Andhra Pradesh). Interstingly in all the three places the sthalavṛksha is the Arjuna tree (Terminaliya Arjuna). When Śankara visited Tiruviḍaimarudur and Śrisailam miracles happened. At the former, in accordance with the wish of Śaṇkara the god Mahalingadeva himself proclaimed - "Satyam Advaitam, Satyam Advaitam Satyam Advaitam," in the presence of a large gathering.

At Śrisailam, which was the stronghold of the Kāpālikas, the story was different. The Kāpālikas, who could not defeat Śaṅkara in a debate, decided to put an end to his life. One of the Kāpālikas said to Śankara that he had to offer the head of either an omniscient sage or an emperor to Lord Śiva in order to have his prayers answered by the god and now that he has found such a sage in Śaṅkara he would very much wish to offer his head to the God and that Śaṅkara should permit him to do so.

Śaṅkara smiled at this proposal. He advised the Kāpālika to have his head when he is in deep meditation

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and when his disciples are away. As Kāpālika was about to decapitate Śankara from nowhere some one came in the form of -Nṛsimha and killed Kāpālika. Śaṅkara opened his eyes and found Nṛsimha standing near by. After a little while Śankara found his disciple Padmapāda standing in the place of the god Nṛsimha. Padmapada was an ardent devotee of Nṛsimha. So Nṛsimha possesed Padmapādā and saved Śankara through him.

Taranga is given :

Śankara visited Kashmir which was one of the greatest centres of learning. Kashmir was the seat of Śaivism and Śakta. cult. Buddhism too at that time was widely being followed . Interestingly both the Śaivism and Śākta cult of Kashmir were a form of Advaita. Śaṅkara visited the temple of Śaradā in Kashmir. He had an encounter with a Śākta called Abhinavagupta. Enraged by his defeat in Śankara's hands Abhinava-gupta by black magic caused in Śankara's body a malignant disease. However, Śaṅkara could overcome the disease. According to another tradition Śankara had a disputation with a brāhmaṇa's daughter-in-law on Śāktha cult. Having been impressed by her scholarship he granted a headdress called taraṅga to them. In memory of this event even today the Brāhmaṇas of Kashmir wear this taraṅga. Scholars believe that Śankara composed Soundaryalahari in Kashmir. To commemorate Śaṅkara's visit to Kashmir a temple was built on a hill near Srinagar and both the hill and the temple are called after him.

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3

A MISSION FULFILLED

Thirty two years of Śankara's life is much less than a droplet in kāla-pravāha. But this droplet of the droplet had left its impact for ever on the mankind. A very young boy Śankara knew very well about his mission. It was a time when people were being swayed away by improperly understood and interpreted ideas. It was a time when the fire of Supreme Truth as enunciated by Vedas is covered by the ash of ignorance. Someone has to undertake the task of blowing away the ash and expose the fire for the welfare of the mankind. It is the time when the people should be made to understand and imbibe **advaita** and this has to be done in the shortest time possible. This is by no means an easy task. Only a man of extraordinary vision and ability can accomplish this difficult task. The Almighty chose Sankara for this and here was Sankara on this mundane earth with a short span of life and an uphill task before him. But he is fully equipped to meet this unparallel hard task. He was successful in getting relief from the jaws of the crocodile which symbolises the sāṁsārika-jīvana of an ordinary, common human being. His mother, though

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with finding no other way, consented of his embracing sanyāsa. Sankara was now ready to proceed to fulfill his mission.

He went in search of a guru who can initiate him into sannyāsa. Does a person like Sankara, a *Kāraṇa-janma*, need a guru ? Saṅkara-bhagavatpāda himself was a *guru*. Still he wanted to show to the world the need to have a *guru* and to follow his directions and orders with implicit faith. A great sage Govinda-bhagavatpada had the fortune of becoming *guru* of Śankara. The very first question of Govinda-bhagavatpāda to Śankara, on his approach to the former, was instrumental in bringing out the deep understanding of Śankara of the tenets of Hindu Philosophy, in the form of Daśa-Ślokī.

Nature, which controls the entire world, will bow its head and surrender itself before the men of great vision and superhuman power. The Chūrṇā changed its course, the furious Narmada which threatened the lives of those living on her banks, became docile, both bowing to the extraordinary powers of Sankara. A dumb became talkative by the grace of Sankara. The Kanakadhārāstava, said to be his first work, brought riches to a poor brahmin's family. His several miracles had hidden meaning. Man has to realise that great people have the power to control nature and are capable of changing the fortunes of ordinary people.

Śaṅkara's Manīsha-pañchakam is the very essence of Hindu Philosophy which preaches Advaita as the Supreme Reality. Starting from Kāśī Śankara never

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looked back. His was a dharma-jaitra-yātra. In this unique battle of wise men there is no vanquisher, nor vanquished. The one supposed to have been vanquished was only immensely benefitted by the irrefutable philosophical thoughts of Sankara, i.e., Advaita. Naturally, several became Śankara's followers and got busied themselves in carrying out the message of their *guru*, through the length and breadth of India.

Kumārila-bhatta, believed to be the very incarnation of the god Subrahmanya, realised the potentiality of Advaita. Mandanamiśra, an ardent follower of the ritualistic school, after a prolonged disputation, accepted, with all humility, the philosophy of Śankara. Miśra, who had great contempt towards Sannyāsa, embraced it most willingly. This event had far reaching consequences.

Śankara's life is unique in more than one way. He was a Sannyāsi not confined to the forests contemplating on thoughts related to Vedas and Vedānta. His mission was different. He moved among the people guiding them towards the realization of the supreme reality, viz., Advaita. A Sannyāsi has no relation and he has no responsibility towards anybody whoever he or she may be. But Śankara had great reverance to his mother. The reverance and devotion was so great that, even as a Sannyāsi, he performed the antyeshti of his mother inspite of vehiment protests from the society. Śankara's meaning to sannyasa is beyond the comprehension of even the most wise men.

Śankara's visit to Kanchi was an important stage in

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his tours of religious victory. Śankara's vision of India, as of Hindu Philosophy, is unique. He visualised an India of integrity. India is now ready to receive the Advaita Philosophy of Sankara and was eager to be benefitted by it. Śankara realised the need to establish *mathas* to spread his message not only to the contemporary society but to the generations to come. He established mathas in different quarters of India with the intention of making the people to realise that India is one and it cannot be fragmented by narrow considerations. Śankara visited places right from Kashmir to Setu.

Śankara's philosophy was positive. His approach was positive. No wonder that people willingly accepted his school of thought. Generation of generation is immensely benefitted by the Non-dualistic thought of Śankara. Śankara's humble and positive attitude cannot but attract people. The philosopher and the common man are equally benefitted by his simple, yet pregnant with meaning, words of wisdom in the form of great philosophical works, commentaries and stotras.

Śankara came to the earth with a great mission. His mission is fulfilled. Śankara alone could accomplish this impossible task within less than thirty two years. Śankara has no parallel. He and his Advaita philosophy belong not only to India but to the entire world. Śankara is the Jagadguru.

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4

THE PHILOSOPHY

In the history of Indian philosophy the place of Sankaracharya is very high and unique. The preachings of Pre Sankara just smacked of Advaita philosophy, as they were all inadequate formulations. The could not give a comprehensive picture of Advaita philosophy.

The Sanatana dharma struggling hard to with- stand the onslaughts of other religions and cults and was giving an impression, rightly, that it was going to fade away. The Indian tradition was almost shattered into pieces and consequently the society was completely in disorder and confusion. The contemporary generation was delinked with the correct tradition of its own. The society was fully under the control of vititated powers. This was the situation when, Sankara the protector of dharma, was born in our country. Sankara, the unique visionary of our nation, has established correct tradition with high values. He always preferred it higher to erudition[1]. He toured through the width and breadth of the country several times and inspired people of all walks

1. असम्प्रदायवित् सर्वशास्त्रविदपि मूर्खवदुपेक्षणीयः। BSB 13.2

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of the society by his unparallelled preachings and personality.

Sankara's contribution to Indian philosophy and thought is priceless and matchless. He has written magnificient works which comprise commentaries, original treatises in prose and poetry. Sankara's style of writing is lucid and deep. He explains with ease, even highly complicated and knotty issues of philosophy. We can witness his penetrating erudition and analytical skill throughout his commentaries.

There are three Prasthānas, canons of Vedanta viz., Upaniṣads, the Bhagavadgīta and Brahmasūtra. These three Prasthānas together constitute Prasthāna-traya. The Upaniṣads are considered as 'Sruti Prasthāna', the Bhagavadgita as 'Smṛti Prasthana', Brahmasutras of Bādārayaṇa as 'Sūtra prasthana' or ' nyaya prasthana'. Indeed this is a set of three-fold source texts. Till Sankara there were stray works on the Prāsthānas, above mentioned. But it was Sankara who systematised the whole thought of Advaita Vedanta and methodically presented it in his bhāṣyas. As he has very good command on Buddhist thought he criticises it in his commentaries with authority. His acquiantance with the expositions of Dharmakirti and Dignāga is noteworthy.

Sankara's scholarship is awe-inspiring. He knows thoroughly the entire range of philosophical systems and religious traditions. He was a free thinker not bound by any prejudices. This is well testified by his commentaries in which we find him giving due recognition to the merit of whatever system he was

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dealing with. Though steeped in orthodox traditions Sankara surprisingly has an open-mind. His criticism is always dignified and language is restrained but highly forceful. He writes in marvellous and illuminating style. Sankara's writings provided much needed stimuli for an intellectual revolution and cultural renaissance in our nation.

The essence of the Philosophy of Sankara is summed up in the following famous half verse:

"Brahma satyam Jaganmithya

Jīvo Brahmaiva nāparaḥ,"

"The Supreme Self is the reality; the mundane world is delusory; the individual soul is the Supreme Self itself, not other than that."

According to Sankara the terms 'Brahman' and 'Atman' mentioned in Upaniṣads, explain the absolute reality which is non-dual. The nature of the Supreme Self cannot be defined. That is why Upaniṣads expound it by the expression 'not this', 'not this' (neti neti). It doesn't mean that the Supreme Self is contentless non existent, but it is just reality.

Some Upaniṣads explain that the Brahman is cause of the Universe and abode of the different qualities. But according to Advaita philosophy Brahman is Absolute, without any qualities. To solve this problem Sankara established two stand points : the Absolute (Pāramāmathika) and the Relative (Vyāvaharika). The Supreme reality ; Brahman is non-dual and void of any relation. It is only existant; nothing else. As per the

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relative stand point Brahman is understandable as God, the cause of the universe. In fact there is no real causation; the world is a delusory appearance in Supreme Self; just like the snake in the rope. This is called vivartavāda ; the doctrine of phenominal appearance; which is quite different from Pariṇāmavāda, the doctrine of transformation.

The highest Reality, Brahman, which is simple, unconditioned and without any qualities, is called God when it is experienced in relation to the empirical world. The ultimate Reality is one and the same, as nirguna (without qualities) and as saguna (with quality). The Advita philosophy never accepts two Brahmans, but consider these two as as forms of Brahman. Brahman as it is an ultimate Reality and Brahman as it is in relation to the world.

Advaita philosphy accepts duality for the sake of devotion. It seems it is more beautiful than non-duality which is explained as :

"Bhaktyardham kalpitam dvaitam

advaitādapi sundaram".

As a matter of fact Advaita is beyond theism. Some confused people say, Advaita is atheism or anti-theism. It is absolutely wrong. The Supreme Self is unconditioned. Indeed it is super-personal; but appears as if personal.

We experience the plurality of the world, so māyā is not unreal; but at the same time it is not real, beacuse it can be removed by the true knowledge of non-dual

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self. It is strange that how can it be both real and unreal? Hence it is indeterminable, anirvacanīya. The scabbards of body, life, and mind which cover the soul are products of māyā. Usually people mistake these for the self. The characteristics of the above are erroniously imposed on the eternal self.

All these ideas are born of ignorance. The general view is that the self is undergoing transgration in this world, which is real. But it is not true. We can remove this through real knowledge. The reality is self neither rises nor sets, that it is pure consciousness which is self-effulgent.

According to Advaita philosophy soul is beyond creation; only its emperical sheaths - body and mind are created. The complex of body and mind, its root nescience combinedly create the soul's saṁsāra, transmigratory life. Avidyā is casual body, Karma śarīra of the soul. The karma śarīra, nescience is also called as the scabbards of bliss, ānandamayakósa. The *sūkshma-śarīra*, subtle body is a set up of three sheaths: the scabbard of intellect, vijnānamayakosa, the sheath of mind, manomayakosa, the scabbard of breath, Prānamayakóśa. The physical body, sthula-śarira is the scabbard of food, *annamayakośa*. At the time of death only physical body changes.

Our experience is divided into three states *Jagrat,* waking, *svapna,* dream, and *sushupti,* deep sleep. In the first state i.e. waking, one will experience the surrounding world. In dream which is the second state, man creates an internal world of images. In the third

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state, the sense of plurality is gone and there is pure awareness without the knowledge of anything else. Of all these states, the first one is peculiar because, man can understand that he is bound by nescience and possibility for relief.

The singular goal for human life is relief from the cycle of births and deaths. But nobody willingly strives for it. The straight means to emancipation according to Advaita Philosophy is Jñanayoga.

As the release or moksha is permanent nature of self and it is not to be achieved, the Advaita Philosophy prescribes knowledge as direct means. The Brahman is revealed to him, who is not attached to action and its result but follows the path of knowledge. The path of knowledge consists of the components study, reflection and meditation, sravana, manana and nididhyāsana.

To attain liberation Sankara sets forth these four conditions as eligibility - Descrimination between eternal and non-eternal, Disinclination towards enjoyment of objects here and hereafter, perfection in the practice of controlling the mind and the sense organs, and excessively desirous of liberation..

The person who observes strictly above conditions and follows the path of knowledge will get rid of the ignorance. Then the self becomes self-revealed. This is moksha. The liberation through knowledge is attained the moment ignorance is shattered.

According to Sankara, release from individuality and egoistic narrowness is liberation.

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श्रीशङ्कराचार्य

सूक्तिरत्नावली

SELECT GEMS OF

ŚANKARĀCĀRYA

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5

SELECT GEMS

1 उपनिषद्भाष्यम्

(Upaniṣadbhāṣyam)

1.Wish to live :

कुर्वन्नेवेह निवर्तयन्नेव, कर्माणि अग्निहोत्रादीनि, जिजीविषेत् जीवितुमिच्छेत्, शतं शतसंख्याकाः, समाः संवत्सरान् । तावद्धि पुरुषस्य परमायुर्निरूपितम् ।

ई.उ.भा.2.

Kurvan eva iha, by doing here only by fulfilling; Karmāṇi, Agnihotra sacrifice etc; Jijīviṣet, one should desire to live; Śatam samāh, a hundered years. That much has been declared to be the longest span of humanlife.

IUB, 2.

2. Purport is twofold:

मानुषदेववित्तसाध्यं फलं शास्त्रलक्षणं प्रकृतिलयान्तम् । एतावती संसारगतिः । अतः परं पूर्वोक्तमात्मैवाभूद्विजानतः इति सर्वात्मभाव एव सर्वैषणासंन्यासज्ञाननिष्ठाफलम् । एवं द्विप्रकारः प्रवृत्तिनिवृत्तिलक्षणो वेदार्थोऽत्र प्रकाशितः ।

ई.उ.भा.15.

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It is clearly revealed by the scriptures that absorption into Prakṛti is utmost result obtainable through human and divine opulence. So much is the course of mundane life. Further than this is the recognition with the self in all, as declared already in the verse: 'All human beings become the very Self to the man of realization' which is the outcome of commitment to knowledge after giving up all desires. In this way it is expressed the twofold purport of the Vedas, consisting in desire for and resignation of worldly activity.

IUB, 15.

3. Achieve the goal :

इह मनुष्यजन्मनि सति अवश्यमात्मा वेदितव्य इत्येतद्विधीयते । कथम्? इह चेदवेदीत् विदितवान्, अथ सत्यं परमार्थतत्त्वमस्ति अवाप्तम् । तस्य जन्म सफलमित्यभिप्रायः । न चेदिहावेदीन्न विदितवान् वृथैव जन्म ।

के.उ.भा.2.5.

Here in this present human life the Self must be known. This is the injunction. How? If the Self is known in this birth the life's goal is achieved. That is the supreme truth. His life is fruitful. If the Self is not known in this life, that would become useless.

KUB.2.5.

4. Experience true knowledge :

तपः कायेन्द्रियमनसां समाधानम् । दमः उपशमः कर्म अग्निहोत्रादि । एतैर्हि संस्कृतस्य सत्त्वशुद्धिद्वारा तत्त्वज्ञानोत्पत्तिर्दृष्टा ।

के.उ.प.भा.4.8.

Tapah, the concentration of the physical body, the

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sense organs and the mind; **damaḥ**, discontinuance from sense objects, **Karma**, Agnihotra etc. rituals. One who attains holiness by means of purification of the heart through these things can get the knowledge of Brahman.

KUB 4.8

5. That is Upanisad :

सदेर्धातोः विशरणगत्यवसादनार्थस्य उपनिपूर्वस्य क्विप्प्रत्ययान्तस्य रूपमुपनिषदिति । उपनिषच्छब्देन च व्याचिख्यासितग्रन्थप्रतिपाद्य वेद्यवस्तुविषया विद्योच्यते ।

क.उ.भा.उपो.

The word Upaniṣad is derived from the root sad, which means to split up (destroy), go (attain), or decline. Here upa and ni are prefixes which mean near and certain. Kvip is there as suffix. Finally the word Upaniṣad explains the knowledge of the knowable being presented in this work that is going to be explained.

KUB, intro.

6. Don't speak untruth !

न च तेषु मृषाकरणं वृत्तं वर्तमानं वास्ति । तद्विपरीतमसतां च वृत्तं मृषाकरणम् । न च मृषा कृत्वा कश्चिदजरामरो भवति । यतः सस्यमिव मर्त्यो मनुष्यः पच्यते जीर्णो म्रियते । मृत्वा च सस्यमिव आजायत आविर्भवति । पुनरेवमनित्ये जीवलोके किं मृषाकरणेन ।

क.उ.भा.1.1.6.

Not that there ever was or is in them any falsehood. Contrary to that speaking untruth is the behaviour of bad people. Can anybody become free from death ? and decrepitude by his falsehood. For which reason martyaḥ,

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man, sasyam iva like corn, Pacyate, tatters and dies and after death punaḥ again; sasyam iva ājāyate, reborns like corn. Thus what one can gain in this impermanent human world by breaking his own words?

KUB, 1.1.6.

7. Don't follow blindly :

अविद्यायामन्तरे मध्ये घनीभूत इव तमसि वर्तमाना वेष्ट्यमानाः पुत्रपश्वादि तृष्णापाशशतैः । स्वयं ''वयं धीराः, प्रज्ञावन्तः पण्डिताः शास्त्रकुशलाश्चेति मन्यमानास्ते''। दन्द्रम्यमाणा अत्यर्थं कुटिलामनेकरूपां गतिम् इच्छन्तो जरामरणरोगादिदुःखैः परियन्ति परिगच्छन्ति, मूढा अविवेकिनः, अन्धेनैव दृष्टिविहीनेनैव नीयमाना विषमे पथि यथा बहवोऽन्धा हान्तमनर्थमृच्छन्ति तद्वत् ।

क.उ.भा.1.2.5.

Avidyāyāmantare amidst ignorance, — as though in he middle of thick darkness, being entangled in undreds of fetters, craving for sons, cattle, etc. nanyamānāh, thinking of themselves; Svayam ourselves ve are; dhīraḥ, prudent and paṇḍitāh, scholarly; those ūdhāḥ, foolish, people want of discrimination, ariyanti, go round, dandramyamāṇāh, by adopting arious crooked technics, being hurt by old age, death llness etc; just like many andhāḥ blind persons; īyamānāḥ, being led; andhena eva by the just blind on rough road, get in to great disaster .

Don't be ignorant :

अतोऽनात्मज्ञविषय एव धर्माधर्मादिलक्षणः संसारो न ब्रह्मज्ञस्य । तिप्रामाण्यान्न्यायाच्च धर्माधर्माद्यनुपपत्तेः ।

क.उ.भा. 1.2.19.

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Hence the mundane existence in accordance with virtue and vice, belongs to the ignorant person; it never relates to the knower of Brahman. The reason is for him virtue and vice are not appropriate according to the Vedic authority and logic.

9. He provides Everything :

एवं प्राणिनां कार्यं करणं च सृष्ट्वा तत्स्थित्यर्थं व्रीहियवादिलक्षणम् अन्नम्। ततश्चान्नादद्यमानाद्वीर्यं सामर्थ्यं बलं सर्वकर्मप्रवृत्तिसाधनम् । तद्वीर्यवतां च प्राणिनां तपो विशुद्धिसाधनं सङ्कीर्यमाणानाम् ।

प्र.उ.भा.6.4.

Having created thus the body and sense organs of the living beings He created for their maintenance **annam**, food, Paddy, barly etc. **Annāt** from that food, eaten (He created) **Vīryam** ability, vigour which enables the creature to engage different activities. Then (He created) **tapaḥ**, selfcontrol to purify the strong creatures who themselves involve in the intermixture of casts.

10. Truth only wins :

सत्यमेव सत्यवानेव जयति नानृतं नानृतवादीत्यर्थः । न हि सत्यानृतयोः केवलयोः पुरुषानाश्रितयोः जयः पराजयो वा सम्भवति। प्रसिद्धं लोके सत्यवादिना अनृतवाद्यभिभूयते न विपर्ययः ।

मु.उ.भा.3.1.6.

Satyam eva, truth alone, the truthful man; **Jayati**, wins; **na anṛtam**, not untruth - not the untruthful man, For truth or untruth by itself, cannot get victory or defeat without practice by any individual. It is well admitted fact in the world that untruthful person is defeated by a worthy man, but not contrariety.

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11. Be pure in mind :

वेदान्तजनितविज्ञानं वेदान्तविज्ञानं तस्यार्थः परमात्मा विज्ञेयः सोऽर्थः सुनिश्चितो येषां ते वेदान्तविज्ञानसुनिश्चितार्थाः। ते च संन्यासयोगात् सर्वकर्मपरित्यागलक्षणयोगात् केवलब्रह्मनिष्ठास्वरूपाद्योगात् यतयो यतनशीलाः, शुद्धसत्त्वाः शुद्धं सत्त्वं येषां संन्यासयोगात् ते शुद्धसत्त्वाः

मु.उ.भा.3.2.6.

Vedānta vijñāna suniscitārthāḥ, those who fully ascertained the supreme Self through vedantic knowledge; those who are yatayaḥ, assiduous; Śuddhasattvāḥ; who have purity in mind, Sannyāsayogāt, through the yoga of asceticism, where the persons are giving up all the activities and resolute in Brahman alone.

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2 भगवद्गीता भाष्यम्

(Bhagavadgītābhāṣyam)

1. Practise Dharma :

गुणाधिकैर्हि अनुष्ठीयमानश्च धर्मः प्रचयं गमिष्यति ।

भ.गी.भा.उपो.

The virtue, espoused and practised by the persons rich in excellences is bound to flourish.

BGB Intro.

2. Don't give up :

सर्वप्राणिनां शोकमोहादिदोषाविष्टचेतसां स्वभावत एव स्वधर्मपरित्यागः प्रतिषिद्धसेवा च स्यात् ।

भ.गी.भा.2.10.

All living beings whose minds are grasped firmly, by defects like grief and deception just naturally give up their law of life and embrace prohibited course of action.

BGB 2.10.

3. Liberation by true knowledge :

तस्माद् गीता शास्त्रे केवलादेव तत्त्वज्ञानाद् मोक्षप्राप्तिः न कर्म समुच्चितादिति निश्चितः अर्थः ।

भ.गी.भा.2.10.

Therefore it is the firm resolution of the science of the Gīta that the attainment of liberation is by true knowledge alone, unaided with action.

BGB 2.10.

4. Who is Scholar ?

पण्डा आत्मविषया बुद्धिः येषां ते हि पण्डिताः ।

भ.गी.भा.2.11.

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Pandā means the knowledge of self. Those who possess it are panditāh.

BGB 2.11.

5. Control yourself :

त्वमपि तत्त्वदर्शिनां दृष्टिम् आश्रित्य शोकं मोहं च हित्वा शीतोष्णादीनि नियतानियतरूपाणि द्वन्द्वानि विकारः अयम् असन् एव मरीचिजलवत् मिथ्या अवभासते इति मनसि निश्चित्य तितिक्षस्व ।

भ.गी.भा.2.16.

Control yourself depending upon the perception of the seers of ultimate Reality, by enduring sorrow and deception. And also give up both grief and delusion and maintain firmly that uncertain dualities like cold and heat are unreal metamorphosis, like a mirage you must endure them.

BGB.2.16.

6. Yogaḥ Karmasu Kausalam :

योगो हि कर्मसु कौशलं स्वधर्माख्येषु कर्मसु वर्तमानस्य या सिद्ध्यसिद्ध्योः समत्वबुद्धिः ईश्वरार्पितचेतः तया तत् कौशलं कुशलभावः।

भ.गी.भा.2.50.

Yoga is special skill in the performance of activities. The skill consists in maintaining the uniformity of mind in success and failure. The person who maintains this skill performs all the works as his duty. He dedicates his mind to God.

BGB2.50.

7. Who will get ?

विदुषः त्यक्तैषणस्य स्थितप्रज्ञस्य यतेरेव मोक्षप्राप्तिः, न तु असन्न्यासिनः कामकामिनः ।

भ.गी.भा.2.70.

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He who is an ascetic sage, firm in wisdom and renounced all desires can win the emancipation. But not a person who has not given up desires and is prosecuting objects of desires.

BGB 2.70.

8. Discipline of knowledge :

कर्मनिष्ठाया ज्ञाननिष्ठाप्राप्तिहेतुत्वेन पुरुषार्थहेतुत्वं, न स्वातन्त्र्येण. ज्ञाननिष्ठा तु कर्मनिष्ठोपायलब्धात्मिका सती स्वातन्त्र्येण पुरुषार्थहेतुः, अन्यानपेक्षा।

भ.गी.भा.3.4.

The discipline of action cannot independently be the cause for Principal objects of human life, but it can be by producing the discipline of knowledge. Where as the discipline of knowledge generated by that of action is completely independent cause for the Principal object of human life.

BGB 3.4.

9. Actions involve :

येषां तु संसारिणाम् 'अहं कर्ता' इति अभिमानः कर्मसु स्पृहा तत्फलेषु च, तान् कर्माणि लिम्पन्ति इति युक्तम्, तदभावाद् न मां कर्माणि लिम्पन्ति।

भ.गी.भा.4.14.

The transmigrating persons are tainted by actions because they have the conceit as they are agents of their actions and yearning for the results. Because of the absence of both, actions cannot taint Me.

BGB 4.14.

10. Bow down :

तद् विद्धि विजानीहि, येन विधिना प्राप्यते इति। आचार्यान् अभिगम्य-

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प्रणिपातेन प्रकर्षेण नीचैः पतनं प्रणिपातः दीर्घनमस्कारः, तेन कथं बन्धः? कथं मोक्षः ? का विद्या ? का चाविद्या इति परिप्रश्नेन ।

भ.गी.भा.4.34.

Know it — the method by which knowledge is acquired. Approaching Preceptors, lay flat before them — Indeed this is complete obeisance. Learn it by questioning them exhaustively. Such as: How bondage comes? How emancipation ? What is true knowledge? and what is nescience?

BGB 4.34 .

11. Know the truth of Self :

आत्मतत्त्वविदः सम्यग्दर्शनविरुद्धो मिथ्याज्ञानहेतुकः कर्मयोगः स्वप्नेऽपि संभावयितुं न शकयः ।

भ.गी.भा.5.1.

He who knows the truth of the Self cannot dream of Karmayoga which runs contrary to right perception and is rooted in false knowing.

BGB 5.1.

12. Experience Brhaman everywhere :

विद्याविनयसंपन्ने उत्तमसंस्कारवति ब्राह्मणे सात्त्विके, मध्यमायां च राजस्यां गवि संस्कारहीनायाम्, अत्यन्तमेव केवलतामसे हस्त्यादौ च सत्त्वादिगुणैः तज्जैश्च संस्कारैस्तथा राजसैः तथा तामसैश्च संस्कारैः अत्यन्तमेव अस्पृष्टं समम् एकम् अविक्रियं ब्रह्म द्रष्टुं शीलं येषां ते पण्डिताः समदर्शिनः ।

भ.गी.भा.5.18.

In the Sāttvika Brāhmaṇa, enriched with knowledge and culture, who embeded with latent impression of Previous experiences, in the rajasic cow, an intermediate being, without any Previous impression, and in tamasic

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elephant, a low being, - the knowledgeable persons experience the same, single and unalterable Brahman, completely unaffected by components like the Sattva etc. and by the latent impressions they beget.

BGB 5.18.

13. Worship mentally :

उपासनं नाम यथाशास्त्रम् उपास्यस्य अर्थस्य विषयीकरणेन सामीप्यम् उपगम्य तैलधारावत् समानप्रत्ययप्रवाहेण दीर्घकालं यद् आसनं तद् उपासनम् आचक्षते।

भ.गी.भा.12.3.

Upāsana is a mental worship. The worship means lengthened state constituted by the flow of selfsame idea; as a flow of oil, after the mind adopts a concept as its object according to the scriptural prescriptions.

BGB .12.3.

14. Practise ! Practise !

चित्तस्य एकस्मिन् आलम्बने सर्वतः समाहृत्य पुनः पुनः स्थापनम् अभ्यासः।

भ.गी.भा.12.9.

Abhyāsa means : fixing the mind repeatedly on a single object, by withdrawing it from all other subjects.

BGB .12.9.

15. Be happy :

हर्षः प्रियलाभे अन्तःकरणस्य उत्कर्षो रोमाञ्चनाश्रुपातादिलिङ्गः।

भ.गी.भा.12.15.

Harṣa means elation. It is an exltation of spirits when anything pleasurable is achieved.

BGB.12.15.

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16. Desire not :

यज्जातीयं सुखहेतुम् अर्थम् उपलब्धवान् पूर्वं पुनः तज्जातीयम् उपलभमानः तम् आदातुम् इच्छति सुखहेतुः इति सा इयम् इच्छा ।

भ.गी.भा.13.6.

The person seeks to acquire an object once more, which yielded delight earlier to him. It is called desire.

BGB.13.6.

17. That is knowledge :

नित्यं च समचित्तत्त्वं तुल्यचित्तता, क, इष्टानिष्टोपपत्तिषु इष्टानाम् अनिष्टानां च उपपत्तयः संप्राप्तयः तासु इष्टानिष्टोपपत्तिषु न हृष्यति न कुप्यति च अनिष्टोपपत्तिषु । तच्चैतद् नित्यं समचित्तत्वं ज्ञानम् ।

भ.गी.भा.13.9.

Samacittatva is unfailing equanimity - or evenness of mind in all situations - favourable or unfavaourable. The person is not elated when good things happen nor gets angry when misfortune betides. This unwavering evenness of mind is true knowledge.

BGB.13.9.

18. He is my devotee :

मद्भक्तो मयि ईश्वरे सर्वज्ञे परमगुरौ वासुदेवे समर्पितसर्वात्मभावो यत् पश्यति श्रुणोति स्पृशति वा सर्वम् एव भगवान् वासुदेव इति एवं ग्रहाविष्टबुद्धिः मद्भक्तः ।

भ.गी.भा.13.18.

He is my devotee - who has totally surrendered his self to Me, the Supreme Lord, the omniscient and Supreme Preceptor Vāsudeva; he who has the strong spiritual belief that whatever is seen, heard or touched is the Supreme being Vāsudeva.

BGB.13.18.

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19. Right Perception :

न स भूयोऽभिजायते इति सम्यग्दर्शनफलम् अविद्यादिसंसार बीजनिवृत्तिद्वारेण जन्माभाव उक्तः । जन्मकारणं च अविद्या निमित्तकः क्षेत्रक्षेत्रज्ञसंयोग उक्तः । अतः तस्या अविद्याया निवर्तकं सम्यग्दर्शनम्।

भ.गी.भा.13.27.

The result of right perception is the absence of birth, by annulment of the seed of transmigratory life. The reason for birth is the union between field field-knower caused by nescience.

BGB 13.27

20. That is Yoga :

ज्ञानं शास्त्रत आचार्यतश्च आत्मादिपदार्थानाम् अवगमः अवगतानामिन्द्रियाद्युपसंहारेण एकाग्रतया स्वात्मसंवेद्यतापादनं योगः।

भ.गी.भा.16.1.

That is knowledge, understanding of things like the self, acquired from the scriptures and the Preceptors. The single-pointed and striking realization of these truths, by controlling the sense organs is Yoga.

BGB.16.1.

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3 ब्रह्मसूत्र भाष्यम्

(Brahmasūtrabhāṣyam)

1. What is the eligibility ?

नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगविरागः,
शमदमादिसाधनसम्पत्, मुमुक्षुत्वं च ।

ब्र.सू.भा.1.1.1.

Descrimination between the things eternal and non-eternal, disinclination for the enjoyment of objects here and hereafter, perfection in the practices of controlling the mind and controlling the sense organs etc. and excessively desirous libaration.

BSB 1.1.1

2. Can you Contradict ?

आत्मनश्च प्रत्याख्यातुमशक्यत्वात्, य एव निराकर्ता
तस्यैवात्मत्वात् ।

ब्र.सू.भा.1.1.4.

It is impossible to contradict the Self; it is the very Self of him who contradicts.

BSB 1.1.4.

3. Try to Purify :

संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्याद्दोषापनयनेन वा ।

ब्र.सू.भा.1.1.4.

Samskāra is purification. It can be achieved either through adding some quality or displacing some blemish.

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BSB 1.1.4

4. He is refined :

देहाश्रयचिकित्सानिमित्तेन धातुसाम्येन तत्संहतस्य तदभिमानिनः आरोग्यफलम् "अहमरोग" इति यत्र बुद्धिरुत्पद्यते एवं स्नानाचमन-यज्ञोपवीतधारणादिना "अहं शुद्धः संस्कृत" इति यत्र बुद्धिरुत्पद्यते स संस्क्रियते।

ब्र.सू.भा.1.1.4.

Through a treatment of the body, the constituents maintain the balance, so that one may feel "I am cured" who is conjoined with the body and also identifies himself with it. In the same way by bathing, rinsing the mouth, or wearing the sacrificial thread, one who gets the idea that "I am cleansed" and "I am purified" indeed he is being refined.

BSB 1.1.4.

5. You are Pure :

पुरुषो हि विनाशहेत्वभावादविनाशी, विक्रियाहेत्वाभावाच्च कूटस्थनित्यः अत एव नित्यशुद्धबुद्धमुक्तस्वभावः।

ब्र.सू.भा.1.1.4.

As the Puruṣa has no reason for destruction, He is not perishable, and since there is no reason for change, He is changelessly everlasting; So He is naturally always pure, discerning and liberated.

BSB 1.1.4.

6. Non-Existance :

नञश्चैष स्वभावो यत्स्वसम्बन्धिनोऽभावं बोधयतीति। अभाव-बुद्धिश्चौदासीन्ये कारणम्। सा च दग्धेन्धनाग्निवत्स्वयमोवोपशाम्यति।

ब्र.सू.भा.1.1.4.

This is the very nature of the negative to denote the

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notion of the non-existence of the action with which it is connected. The notion of non-existance results in inactivity, and that very same notion automatically comes to an end like fire which has consumed its fuel.

BSB 1.1.4.

7. Don't be depressed :

न हि धनिनो गृहस्थस्य धनाभिमानिनो धनापहारनिमित्तं दुःखं दृष्टमिति, तस्यैव प्रव्रजितस्य धनाभिमानरहितस्य तदेव धनापहरनिमित्तं दुःखं भवति।

ब्र.सू.भा.1.1.4.

A householder highly wealthy and self-conceit on that account, had been seen depressed for the theft of his property, it does not continue that the same gentleman will be sad for any theft of his wealth even after he became a sannyasi and left the notion that he is wealthy.

BSB 1.1.4.

8. No embodiedness :

देहादिव्यतिरिक्तात्मास्तित्ववादिनां देहादावहंप्रत्ययो मिथ्यैव न गौणः। तस्मान्मिथ्याप्रत्ययनिमित्तत्वात् सशरीरत्वस्य सिद्धं जीवतोऽपि विदुषोऽशरीरत्वम्।

ब्र.सू.भा.1.1.4.

The notion of 'I' with regard to the body etc. to those who believe in self, which is different from the body etc., must be false not at all figurative. Thus since the embodiedness caused by false perception, it is a fact the enlightened person even while living would not have the embodiedness.

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BSB 1.1.4.

9. He has two aspects :

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं च सर्वोपाधिविवर्जितम् ।

ब्र.सू.भा.1.1.12.

Brahman is experienced in two aspects - One is held with limiting conjoint, composed by universal diversities, which comprise with name and form. And the other is destituted with restricting factors and averse to the earlier aspect.

BSB 1.1.12.

10. Meditate or know :

एकमपि ब्रह्मापेक्षितोपाधिसम्बन्धं निरस्तोपाधिसम्बन्धञ्चोपास्यत्वेन ज्ञेयत्वेन च वेदान्तेषूपदिश्यते ।

ब्र.सू.भा.1.1.12.

Though Brahman is one and the same, it is preached in the Upaniṣads, It should be meditated or fully known, respectively either with or without the help of Its connection with the conditioning factors.

11. Abundance of Bliss :

यो ह्यन्यानानन्दयति स प्रचुरानन्द इति प्रसिद्धं भवति । यथा लोके योऽन्येषां धनिकत्वमापादयति स प्रचुरधन इति गम्यते ।

ब्र.सू.भा.1.1.14.

The person one who delights others is known for abundance of Bliss, just like the person make others rich is known to be profusely rich.

BSB 1.1.14.

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12. He is different :

परमेश्वरस्तु अविद्याकल्पिताच्छरीरात् कर्तुर्भोक्तुः विज्ञानात्माख्यादन्यः। यथा मायाविनश्चर्मखड्गाधरात् सूत्रेणाकाशमधिरोहतः स एव मायावी परमार्थरूपो भूमिष्ठः अन्यः। यथा वा घटाद्युपाधिपरिच्छिन्नादनुपाधि-परिच्छिन्न आकाशोऽन्यः।

ब्र.सू.भा.1.1.17.

God is surely different from the one conceived through ignorance to be tagged as the agent, the enjoyer, and the Soul conditioned by the intellect, in the same way the difference is very clear that the magician standing on the ground is imagined to be separate from the magician having leather-sword and climbing up by a cord to the sky. In fact the first is the very essense of the latter. As the space unlimited by any conditioning factor is quite different from the space limited by the conditioning factor pot etc.

BSB 1.1.17.

13. In the body only :

जीवस्तु शरीर एव भवति, तस्य भोगाधिष्ठानाच्छरीरादन्यत्र वृत्त्यभावात्।

ब्र.सू.भा.1.2.3.

The individual soul exists only in the body. It does not exist elsewhere other than the body, which is the seat for its experiences.

BSB 1.2.3.

14. Special place :

सर्वगतस्यपि ब्रह्मणः स्थानविशेषो न विरुध्यते। शालग्राम इव विष्णोः।

ब्र.सू.भा.1.2.4.

Even for the omnipresent Brahman, it is quite

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accordant to have some special place for worship like the sālagrāma (stone) for Viṣṇu.

BSB 1.2.4.

15. Where is Mind ?

मन उपाधिकश्च जीवः । मनश्च प्रायेण हृदये प्रतिष्ठितम् ।

ब्र.सू.भा.1.3.14.

The soul is limited by the mind. Generally mind is seated in the heart.

BSB 1.3.14.

16. He has become Brahman :

लोकेऽपि किल गाढं सुषुप्तमाचक्षते ब्रह्मीभूतो ब्रह्मतां गत इति ।

ब्र.सू.भा.1.3.15.

It is generally siad with regard to a man in deep sleep, "he has become Brahman, he is in the state of Brahman."

BSB 1.3.15.

17. That is life :

दृष्टिश्रुतिमतिविज्ञातयो हि जीवस्य स्वरूपम् । तच्च शरीराद-समुत्थितस्यापि जीवस्य सदा निष्पन्नमेव दृश्यते । सर्वो हि जीवः पश्यञ्श्रृण्वन्मन्वानो विजानन्व्यवहरति । अन्यथा व्यवहारानुपपत्तेः।

ब्र.सू.भा.1.3.19.

The nature of the individual soul includes, seeing, hearing, thinking and knowing. That is always evident as a matter of fact even for the soul which has not risen up from the body. Each and every individual soul living in this world behaves by seeing, hearing, thinking and knowing; without that there is no meaning for life.

BSB 1.3.19.

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18. It is twofold :

द्विरूपा हि वेदान्तवाक्यानां प्रवृत्तिः क्वचित्परमात्मस्वरूपनिरूपणपरा, क्वचिद्विज्ञानात्मनः परमात्मैकत्वोपदेशपरा ।

ब्र.सू.भा.1.3.25.

The employment of Upaniṣadic texts is twofold, sometimes they determine the characteristics of supreme reality, and sometimes they explain the sameness of the soul conditioned by the intellect, with the supreme Reality.

BSB 1.3.25.

19. Don't Compare :

ऋषीणामपि मन्त्रब्राह्मणदर्शिनां सामर्थ्यं नास्मदीयेन सामर्थ्येनोपमातुं युक्तम् ।

ब्र.सू.भा.1.3.33.

The capability of seers who visualize the mantra and Brāhmaṇa sections of Vedas are not to be compared with our power.

BSB 1.3.33.

20. Brahman is thunder :

यथा हि वज्रमुद्यतं ममैव शिरसि, निपतेद्यद्यहमस्य शासनं न कुर्यामित्यनेन भयेन जनो नियमेन राजादिशासने प्रवर्तत एवमिदमग्नि-वायुसूर्यादिकं जगदस्मादेव ब्रह्मणो बिभ्यन्नियमेन स्वव्यापारे प्रवर्तत इति भयानकं वज्रोपमितं ब्रह्म ।

ब्र.सू.भा.1.3.39.

The subjects of the king under fear behave properly thinking, "This uplifted thunder will fall on my head if not I obey his order," Likewise the cosmos consisting of fire, air, sun etc. conducts well its own course under

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fear of Brahman. So Brahman is like dreadful uplifted thunder.

BSB 1.3.39.

21. One and the same :

यथा हि कश्चित्संतमसे पतितां काञ्चिद्रज्जुमहिं मन्यमानो भीतो वेपमानः पलायते, तं चापरो ब्रूयात् 'माभैषीः नायमही रज्जुरे'वेति । स च तदुपश्रुत्याहिकृतं भयमुत्सृजेत् वेपथुं पलायनं च, न ह्यहिबुद्धिकाले तदपगमकाले च वस्तुनः कश्चिद्विशेषः स्यात्, तथैवेतदपि द्रष्टव्यम् ।

ब्र.सू.भा.1.4.6.

Someone misunderstood a bit of rope in deep darkness as a snake, may run away from the scene trembling with fear, and some other person may tell him, "Don't be fearful, it is not a snake, just a bit of rope." As soon as hearing this the person gives up dread of serpent, shaking and fleeing as well. Neither during the idea of serpant, nor when it goes, the thing is one and the same.

BSB 1.4.6.

22. What is means of Liberation ?

अनुभवावसानं च ब्रह्मविज्ञानं अविद्याया निवर्तकम्, मोक्षसाधनं च दृष्टफलतया इष्यते ।

ब्र.सू.भा.2.1.4.

The knowledge of Brahman culminating in self realization has a direct result in the form of removing ignorance as the means of liberation.

BSB 2.1.4.

23. He is not affected :

यथा स्वयंप्रसारितया मायया मायावी त्रिष्वपि कालेषु न संस्पृश्यते

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अवस्तुत्वात्, एवं परमात्मापि संसारमायया न संस्पृश्यते ।

ब्र.सू.भा.2.1.9.

As a magician is not affected by the magic conjured by himself at any time - past, present or future, just it is false, so the ultimate reality is not affected by the world which is illusory.

BSB 2.1.19.

24. Is He only general cause ?

ईश्वरस्तु पर्जन्यवत् द्रष्टव्यः । यथा हि पर्जन्यो व्रीहियवादिसृष्टौ साधारणं कारणं भवति, व्रीहियवादि- वैषम्ये तु तत्तद्बीजगतान्येव असाधारणानि सामर्थ्यानि कारणानि भवन्ति, एवमीश्वरो देवमनुष्यादि-सृष्टौ साधारणं कारणं भवति । देवमनुष्यादिवैषम्ये तु तत्तज्जीवगतान्येवासाधारणानि कर्माणि कारणानि भवन्ति ।

ब्र.सू.भा.2.1.34.

God is to be considered just like rain. The rainfall is common cause for the creation of paddy, barley etc. The distinctive ability of the respective seeds is special reason for the difference of paddy, barley etc. Likewise God is the common cause for the creation of gods, men and others, and the reason for the difference among them is individual fruits of works connected with individual creatures.

BSB 2.1.34.

25. Who is impeller ?

यथा अयस्कान्तो मणिः स्वयं प्रवृत्तिरहितोऽपि अयसः प्रवर्तको भवति यथा वा रूपादयो विषयाः स्वयं प्रवृत्तिरहिता अपि चक्षुरादीनां प्रवर्तका भवन्ति, एवं प्रवृत्तिरहितोऽपीश्वरः सर्वगतः सर्वज्ञः सर्वशक्तिश्च सन् सर्वं प्रवर्तयेदित्युपपन्नम् ।

ब्र.सू.भा.2.2.2.

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Though the magnet has no tendency to act by itself but it induces such tendency in iron, or things of perception colour etc. which have no tendency to act but induce organs eye etc. in the same manner God, omnipresent, omniscient and omnopotent should be the actuater of all, though He is free from any tendency to act.

BSB 2.2.2.

26. Who will prevent ?

कल्पनायाश्च स्वायत्तत्वात् । प्रभूतत्वसम्भवाच्च । न च वैशेषिकैः कल्पितेभ्यः षड्भ्यः पदार्थेभ्यः अन्ये अधिकाः शतं सहस्रं वाप्यर्थाः न कल्पयितव्याः इति निवारको हेतुरस्ति, तस्मात् यस्मै यद्रोचते तत्तत्सिध्येत् । कश्चित् कृपालुः प्राणिनां दुःखबहुलः संसार एव माभूदिति कल्पयेत् । अन्यो वा व्यसनी मुक्तानामपि पुनरुत्पत्तिं कल्पयेत् । कस्तयोर्निवारकः स्यात् ?

ब्र.सू.भा.2.2.17.

The imagination is self mastered and it can be productive. Further, there is no reason that in addition to the six categories imagined by the Vaiśeṣikas a good number of other categories, say hundred or a thousand are not to be conceived. Thus anything that liked by anybody will stand confirmed. A tender-hearted person may wish that living beings should not have this circle of birth and death, as it is full of sorrow. A hedonist may wish that the emancipated should reborn, who will prevent both of them ?

BSB 2.2.17.

27. What is mind ?

तच्चात्मन उपाधिभूतमन्तःकरणं मनोबुद्धिर्विज्ञानं चित्तमिति चानेकधा तत्र

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तत्राभिलप्यते । क्वचिच्च वृत्तिविभागेन संशयादिवृत्तिकं मन इत्युच्यते । निश्चयादिवृत्तिकं बुद्धिरिति ।

ब्र.सू.भा.2.3.32.

The internal organ, the conditioning factor for the soul is distinctly called in different situations. While thinking it is called manas, knowing it is buddhi, cognizing or exhibiting ego it is vijñāna, feeling or memorising it is citta. It becomes also manas when it functions as the doubter. In the same manner it becomes intellect when it takes a decision.

BSB 2.3.32.

28. Only out of His grace :

जीवस्याविद्यातिमिरान्धस्य सतः परस्मादात्मनः कर्माध्यक्षात् सर्वभूताधिवासात्, साक्षिणश्चेतयितुः ईश्वरात्तदनुज्ञया कर्तृत्वभोक्तृत्व-लक्षणस्य संसारस्य सिद्धिः । तदनुग्रहहेतुकेनैव च विज्ञानेन मोक्षसिद्धिर्भवितुमर्हति ।

ब्र.सू.भा.2.3.41.

In the state of ignorance, the individual self becomes blind out of darkness of ignorance and cannot differentiate himself from the body and organs and enjoys his transmigratory state, where he is an agent and experiencer from the behest of the supreme Spirit, who is presiding over all functions, and residing in all creatures, and who is witness of all, grants intelligence to all and is the supreme Self. Emancipation also out of His grace which emerges by realisation, that is assured by Him.

BSB 2.3.41.

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29. Ignore false indentity :

यथा च स्वदेहगतदाहच्छेदादिनिमित्तं दुःखं तदभिमानभ्रान्त्या अनुभवति, तथा पुत्रमित्रादिगोचरमपि दुःखं तदभिमानभ्रान्त्यैव अनुभवति। ... ततश्च निश्चितमेतदवगम्यते मिथ्याभिमानभ्रमनिमित्त एव दुःखानुभव इति।

ब्र.सू.भा.2.3.46.

Man experiences pain caused to his body by burns and injuries etc. because of his erroneous identity with the body. In the same way he experiences suffereing caused to his son, friend etc. out of false identity with them, and from strong bondage to the son, friend etc. By this it is very clear that such experience of sorrow is a result of false identity.

BSB 2.3.46

30. He can't stay :

यथा कश्चित्सेवकः सकलैः सेवोपकरणैः राजकुलमुपसृप्तः चिरप्रवासात् परिक्षीणबहूपकरणः छत्रपादुकादिमात्रावशेषः न राजकुलेऽवस्थातुं शक्नोति। एवमनुशयमात्रपरिग्रहो न चन्द्रमण्डलेऽवस्थातुं शक्नोतीति।

ब्र.सू.भा.3.1.8.

. Just a servant who wants to serve a king, may stay in his court only with the items to please the king, but due to long journey he lost all the articles and now he can serve the king no longer. In the same way a soul left with residual karma alone cannot stay in the lunar world.

BSB 3.1.8.

31. Self is a part :

सत्यपि जीवेश्वरयोरंशांशिभावे प्रत्यक्षमेव जीवस्येश्वर-विपरीत-धर्मत्वम्।

ब्र.सू.भा.3.2.5.

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Though the self and supreme Self related as the part and the whole, even then the soul is possessing adverse attributes to those of supreme Self.

BSB 3.2.5.

32. It is different :

यथा लोके ग्रामप्राप्तौ देशान्तरप्रापणः पन्था अपेक्ष्यते, नारोग्यप्राप्तौ ।

ब्र.सू.भा.3.3.30.

It is very common in life, if one intends to reach a village he takes the help of a road leading from one point to another, but it is not like that when he desires to cure his disease.

BSB 3.3.30

33. He will attain Liberation :

असौ भगवान् सविता सहस्रयुगपर्यन्तं जगतोऽधिकारं चरित्वा तदवसाने उदयास्तमयवर्जितं कैवल्यमनुभवति ।

ब्र.सू.भा.3.3.22.

The sacred Sun after completing his mission in the universe for a long time, will attain the liberation at the end, free from rising and setting.

BSB 3.3.22.

34. Is it possible ?

न ह्यग्निरुष्णः सन्स्वात्मानं दहति, नहि नटः शिक्षितः सन् स्वस्कन्धमधिरोक्ष्यति ।

ब्र.सू.भा. 3.3.54.

The fire, which is possessing heat doesn't scorch itself, nor an actor though trained well can ride on his own shoulder.

BSB 3.3.54

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35. No one do it :

न हि वरघाताय कन्यामुद्वाहयन्ति ।

ब्र.सू.भा.4.1.2.

Nobody marries his daughter to a bridegroom in order to kill him.

BSB 4.1.2.

36. It can't be destroyed :

' न हि कर्म क्षीयते ' इत्येतदपि स्मरणमौत्सर्गिकम् । न हि भोगादृते कर्म क्षीयते, तदर्थत्वादिति । इष्यत एव तु प्रायश्चित्तादिना तत्क्षयः ।

ब्र.सू.भा.4.1.13.

It is only a general rule that "the results of the action are not destroyed." The result of the action cannot be destroyed except through experience. Actually it is meant for that. In fact it is desired that sin should be dispelled by expiation etc.

BSB 4.1.13.

37. Will he retain the body ?

अपि च नैवात्र विवदितव्यम् - ब्रह्मविदा कञ्चित्कालं शरीरं ध्रियते न वा ध्रियते इति । कथं ह्येकस्य स्वहृदयप्रत्ययं ब्रह्मवेदनं देहधारणं चापरेण प्रतिक्षेप्तुं शक्येत? श्रुतिस्मृतिषु च स्थितप्रज्ञलक्षणनिर्देशेनैतदेव निरुच्यते ।

ब्र.सू.भा. 4.1.15.

There is no scope for difference of opinion as to whether knower of Brahman will retain his body for some time or not. When some one thinks that he has realized Brahman, and of the same time he holds the body, How can somebody else deny it ? It was clearly explained in Upaniṣads and Smṛtis where the salient features of Sthitaprajña are elaborated.

BSB 4.1.15.

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38. He will get it :

अनियतकालत्वाच्च मृत्योर्दक्षिणायनेऽपि म्रियमाणः विद्वान् प्राप्नोत्येव विद्याफलम् ।

ब्र.सू.भा.4.2.20.

The time of death is not predectable. A man of knowledge who dies during the southward course of the Sun also, will get the fruit of his knowledge.

B.S.B. 4.2.20.

39. Death is under his Control :

प्राशस्त्यप्रसिद्धिरविद्वद्विषया । भीष्मस्य प्रतिपालन-माचार-प्रतिपालनार्थम्, पितृप्रसादलब्धस्वच्छन्द-मृत्युताख्यापनार्थञ्च ।

ब्र.सू.भा. 4.2.20.

The famous sanctity is a fact with regard to ignorant people. As far as Bhiṣma's waiting for departure during northern course is concerned it was to respect to popular sentiment and to demonstrate the authenticity of his father's boon, that his death would be under his control.

BSB 4.2.20

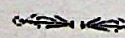
39. Is it a fruit ?

फलत्वप्रसिद्धिरपि मोक्षस्य बन्धनिवृत्तिमात्रापेक्षा, नापूर्वोपजननापेक्षा । ... यथा रोगनिवृत्तावरोगोऽभिनिष्पद्यत इति ।

ब्र.सू.भा.4.4.2.

Liberation be considered as a fruit, only with a view of the cessation of captivity, and not from the angle of production of any new result. . . . As we say that the person is healthy, when the illness leaves him.

BSB 4.4.2.



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4 सङ्कीर्णम्

(Miscellaneous)

1. **World is Unreal :**

न हि रज्ज्वां भ्रान्तिबुद्ध्या कल्पितः सर्पो विद्यमानः सन्विवेकतो निवृत्तः, न च माया मायाविना प्रयुक्ता तद्दर्शिनां चक्षुर्बन्धापगमे विद्यमाना सती निवृत्ता, तथेदं प्रपञ्चाख्यं मायामात्रं द्वैतम्, रज्जुवन्मायाविवच्च अद्वैतं परमार्थतः, तस्मान्न कश्चित्प्रपञ्चः प्रवृत्तो निवृत्तो वाऽस्ति।

मा.का.भा.1.17.

It is certainly not that the snake fancied on the rope by an error of observation, existed there infact and then removed by correct observation. In the same way it is not that the magic produced by a magician exists in fact and is then removed when the evil is lifted off the sight of the spectators. Thus, this duality which is called the world phenomenon is nothing but Māyā, and non-duality, which is like rope and the magician is the supreme truth. Hence there is no world either as evolving or dissolving.

MKB 1.17.

2. **Difference is illusory :**

जाग्रदृश्या भेदा आद्यन्तयोरभावात् वितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्वितथा एव, तथापि अवितथा इव लक्षिता मूढैरनात्मविद्भिः।

मा.का.भा.2.6.

The things that are perceived in the waking state are indeed illusory, since they are similar to the unreal things like the mirage, etc., Which are non-existent in the beginning and at the end. Infact they are perceived

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as if real by the ignorant who do not know the self.

MKB.2.6.

3. Māyā :

सा च माया न विद्यते । मायेत्यविद्यमानस्याख्या ।

मा.का.भा.4.58.

That is Māyā which does not exist. Māyā is a name given to something non-existing.

MKB 4.58.

4. Conquer infatuation :

मोहं जहि महामृत्युं देहदारसुतादिषु ।
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥

वि. चू. 86.

You should subdue this great infatuation for the body, wife, children, etc. By conquering this sages attain the highest state of Lord Viṣṇu.

VC 86.

5. Mind is man-eater :

मनो नाम माहव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥

वि.चू.176:

A huge man-eater called 'Mind' roames in the thick forests of sensual pleasures. The persons who are virtuous and staunch aspirants for liberation should not wander therein.

VC 176.

6. Self is Lustrous :

जलं पङ्कवदत्यन्तं पंकापाये जलं स्फुटम् ।
यथा भाति तथात्माप्नि दोषाभावे स्फुटप्रभः ॥

वि.चू.204.

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Water which is full of mud appears as transparent when the mud is removed. Likewise the self ever shines when the defects are removed.

VC. 204

7. **Deep Sleep : Ānanda :**

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥

वि.चू.208.

The Anandamaya Kosa is fully manifest in the state of profound-sleep. When we perceive some pleasing objects either in the dream or waking states it is only partially manifest.

VC 208.

8. **I and Mine:**

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥

वि.चू.268.

The notion 'I' and 'mine' in the human body and sense-organs, etc. which are the not-self is called super imposition. The wiseman should remove it by self-discipline.

VC 268.

9. **Illumined Intellect :**

वह्नितप्तं जलं तापयुक्तं देहस्य तापकम् ।
चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥

ल.वा.वृ.6.

As the water boiled on fire acquires heat and capable of scorching the body, the Intellect illumined by

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pure consciousness acquires Its splendor and illumines all other external objects.

LVV.6.

10. There is nothing :

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥

अप.61.

As blue colour in the sky, water in the mirage,manliness in the tree trunk, the whole universe is experienced in the in dwelling Spirit.

AP.61.

11. Don't upset :

आत्मानं सततं जानन् कालं नय महाद्युते ।
प्रारब्धमखिलं भुञ्जन् नोद्वेगं कर्तुमर्हसि ॥

अप.89

O bright person ! spend all the time by understanding the Self. You are not expected to agitate while enjoying all your destiny.

AP.89.

12. Action versus Knowledge :

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंधवत् ।

आ.बो.3.

Action does not destroy nescience, as it is not contradicted to it. Knowledge can remove nescience as lustre destroys thick darkness.

A.B.3.

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13. Super imposition :

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः ॥

आ.बो. 22.

As the movement, etc., of water are super- imposed on the figure of moon reflected in water the agency etc., restricting adjunct the mind, are superimposed on the Self out of ignorance.

A.B.22.

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